

DIVINE
CONSIDERATIONS of the
Soule,

Concerning the excellen-
cie of God, and the vile-
nesse of man.

*Verie necessarie and profitable for
euery true Christian se-
riously to looke
into.*

By N. B. G.

LONDON

Printed by E. A. for John Tappe
and are to be solde at his shop
on the Tower-Hill, nere
the Bulwarke Gate.

1608





To the right wor-
shipfull and worthy
Knight, *Sir Thomas Lake*, one
of the Clarke of his Maie-
iesties Signet: health, hap-
pinelle and Hea-
uen.



Orthy KNIGHT
The longe affe-
ctionate duty,
wherin I have fol-
lowed your unde-
serued fauour, hath made me
study how to prooue some parte of
my

The Epistle.

my protestation : but finding my
spirite by the crosses of fortune,
unable to be it selfe , in the best
nature of thankfulnessse, I haue yet,
by Gods greate blessing, laboured
in the vineyard of a vertuous loue,
where hauing gathered those
fruites , that are both pleasant
and holosome , bounde vp this little
handfull , I present them to your
patience , knowing that your loue
to learning , your zeale in Reli-
gion , and your wisdom in iud-
gement (being able in diuine Con-
siderations , to finde comforte a-
boue the worlde) will vouchase
to make that good vse of them,
that maie giue me comforte in
your regarde of them: but least te-
diousnesse maie prooue displeasing
ye.

The Epistle.

yea in matter of much worth, I
willeaue my labour to your liking,
and my seruice to your imploiment,
in which I humblye rest in heartie
prayer for your much happinesse.

*Yours deuoted and obli-
ged at commande:*

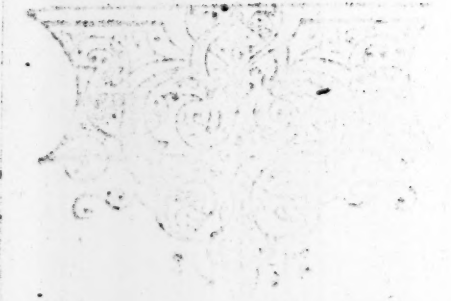
NICH. BRETON.



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To the Reader.

MAnye reade they knowe
not what, too many they
care not what, but
how necessarie is it for all men
before they reade, to consider
what they reade, and to what
end they bestowe both time &
labour in that excercise, I refer
to the iudgement of their dis-
cretions, who are able to finde
the difference betwixt good &
euill: you then that reade
this little worke to your greate
good, if you well digest the
considerations contained in the
same, Let mee intreate you
what you finde for your good,
to esteem of as you haue cause,
and

and what may be to your dislike to correct in your kinde patience; in a little room is matter enough for the good consideration of a cōtemplatiue spirit, which looking towards heauen, and longing to bee there, shall finde such comfort in these considerations, as I hope shall giue cause to gloriefie God the Author of all good, and not thinke a misse of me, that by his goodnes haue set them downe for the good of all his Seruants: of which number, not doubting you to be one, I leaue you in this and all your good labours, to his onely gracious blessing.

Your well wishing friend,
N. B

In praise of these Diuine
Considerations.

Goe little Booke,
the Jewell of delight:
The beauenly organ,
of true vertues glory:
Which like a christall mirror
sets in sight:
The truest tract
of high Iehouahes story:
Which who so reades,
shall finde within the same
Gods powerfull loue,
to those that feare his name,

I reading of it
did much comfort finde:
And so no doubt,
may euery Christian doe:

That

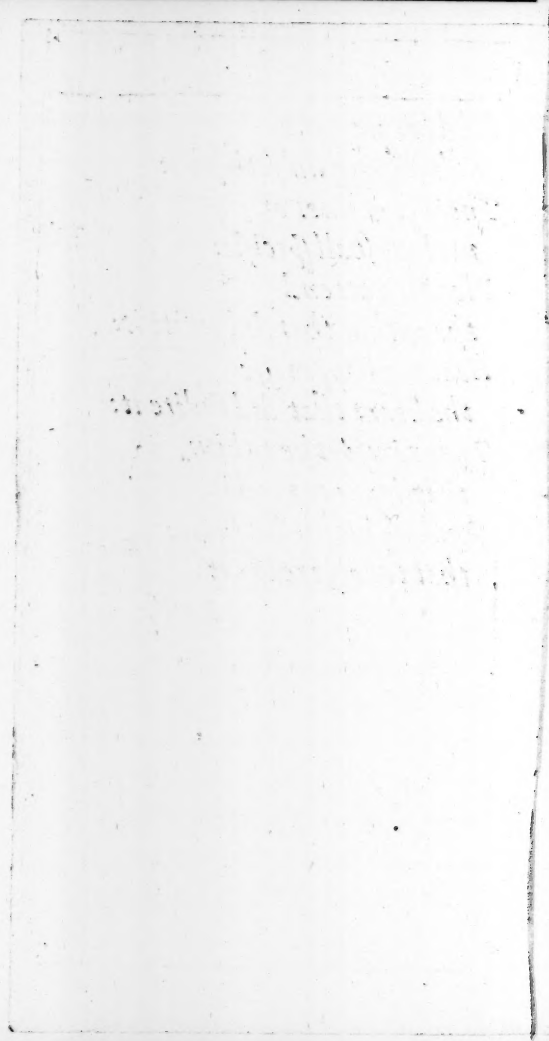
That is to vertue
any whit inclin'd:
Such right directions
doth it lead him to.
Read then (dear friend)
for heere I dare well say:
To know God truly
is the ready way.

And more, within
this lttle volume heere
Who so doth read
with due consideration,
His owne estate
most vilely will appeare:
If not reformed
by heauenly meditation.
Consider then,
and doe aplaud his paine:
That thus directs,
true knowledge to obtaine.

And

*And for my selfe,
as hauing gain'd therby:
These few lines of
my loue shall specifie:
Pleasure attend
the author that did write it:
Heauens happinesse
the heart that did indite it:
True comfort be to him,
that loues to read it,
And ioy betide his soule:
that truely treads it*

I. T.



A Diuine Poem.

O Lord that knewst me
ere that I was knowne,
And sawst the cloath
before the thred was spunne
And fram'd'st the substance,
ere the thought was growne
From which my being
in this world begunne?

Oh glorious God,
that onely of thy grace:
Didst all and onely
to thy seruice make me;
and hauing giuen me heere
an earthly place:
Vnto the Guard
of thy faire grace dost take me.

Of

Of all pure bright,
 and euer seeing eye:
 That seest the secret thoughts
 of euerie heart,
 Before whose presence
 doth apparant lie,
 Heauen, earth, Sca, Hell,
 in all and euerie part.



In wisdom more O then wit
 can comprehend!
 That mak'st and iudgest,
 gouern'st euerie thing,
 power of all powers,
 on whome all powers attend,
 Spring of all grace
 from whence all glories spring
 From



From that high, holy, heavenly
throane of thine:

Where mercy liues
to giue thy glorie grace.

Looke downe a little
on this soule of mine,

That vnto thee
complaines her heauie cace.



Oh sweetest sweete
of my soules purest sence,

That in thy mercie,
madst me first a creature!

And in the truth
of loues intelligence,

The neereft image
to thy heavenly Nature.

And



And hauing framde me
 to thy fauours eye,
 Didst with thy finger
 fairely write me out,
 In holy writ
 of heauenly Misterie,
 How I should bring
 a blessed life about.



Forbidding onely
 what might be my harme,
 Commaunding onely
 what might doe me good:
 preseruing me
 by thy Almightie arme
 and feeding me
 with a celestially foode.

Thou



Thou madst the ayre
 to feede the life of nature,
 That I might see
 how weake a thing it is;
 The earth, the labour
 of the sinfull creature,
 Which beares no fruite
 but onely by thy blisse.



Thou madst the water
 but to clense or coole,
 Or serue thy creatures
 in their sundrie vse:
 That carefull wit,
 might reason not befoole
 In vsing nature
 to the soules abuse.

The



The fire thou madst
 to cheere the chilling colde,
 With a reuiuing heate
 of natures neede;
 That reason might
 in natures ruine holde
 How farre that force
 might stand the life instead,

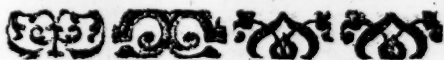


Thus vnder heauen,
 thou madst these Elements
 To maintaine all
 those creatures thou hast made,
 But so, that nature
 with her ornaments
 shall haue a time to flourish,
 or to fade

But



But that same heavenly fire
 that doth enflame,
 The heart and soule
 with a continuall heate:
 Whose loue doth liue
 but in thy holy name,
 Where faith doth mercy
 but for grace intreate.



Where that did kindle,
 or that Cole to finde,
 Or smallest peice
 or sparckle of the same:
 I found the eye of nature
 was too blinde,
 To finde the sence,
 or whence thee secret came.

Till



Till by the inspiration
 of that grace,
 That to thy seruants
 doth thy goodnesse shoue:
 I found thy loue
 the euer liuing place,
 From whence the substance
 of this sweete doth flowe



And when I saw
 within this soule of mine,
 How farre thy loue
 exceedes the life of nature,
 and natures life,
 but in that loue of thine,
 Which is the being
 of each blessed creature:

Then



Then I began
 to finde the foile of sinne,
 And onely long'd
 to liue in mercies grace,
 and hate the world,
 that doth their hel begin,
 That doe not long
 to see thy heavenly face.

And thus perplexed
 in that passions grieve;
 That hath no ease
 but in thy mercies eye
 To thee that art
 the faithfull soules reliefe
 haue I laide open
 all my misery:

THE

then began
to distribute of them
only to the
poor of the
city of London
and the
neighbouring
parishes.

And thus began
the first
distribution of
the bread of life.

And thus began
the first
distribution of
the bread of life
in the
city of London
and the
neighbouring
parishes.

And thus began
the first
distribution of
the bread of life
in the
city of London
and the
neighbouring
parishes.



T H E
First part of considera-
tion concerning
God.

Consider:



His word *Consi-*
der, in a few letters
containeth a large
volume, wherein
the eyes of iudge-
ment may read what is necessa-
rie for the vnderstanding of hu-
maine reason: yea, and the best
B parte

Diuine Considerations.

parte of the moste perfect and diuine contemplation , of the moste gracious and blessed spirites in the worlde : for if it please the Almightye God of his infinite goodnes, so farre to inspire the soule of man with the grace of his holy spirite, as that being by the heauenly power thereof , Drawen from the worlde to beholde the courses of higher comforts , when leauing the delights of fading vanities , he shall be rauished with the pleasures of eternall life.

Then may he saye with the Prophet *Dauid* (entring into the contemplatiue consideration that may well be called

Diuine Considerations.

called the admiration of
the greatnes and goodnes
of God) as it is written , in
the 8. *Psalme* verse 3. *Lord*
when I consider the heauens,
the Moone and the Starres
that thou hast made , what
is man (say I) that thou wilt
looke vpon him ? yea let me
saye vnto thee (Oh man)
if thou couldest with an hum-
ble spirit looke into the great-
nes of the goodnes of God in
the power of his creation , in
the wisdom of his work-
manship , in the prefer-
uation by his grace , and
in the increase , by his
blessing : if with all this
thou couldest note the
B 2 - difference

Diuine Considerations.

difference of Heauen and earth,
the brightnesse of the heauens,
& the darkenesse of the world:
the purenesse of the Sunne and
Moone and Starres, and the
dimmes of the obscured light of
earthly natures: the perfection
of the Angells, and the corrup-
tion of man; the glorie of the
diuine, and the disgrace of our
humaine nature: well mightest
thou say to thy selfe, oh what
am I? a worme, dust & ashes, &
a substance of all foule and fil-
thy corruption, that my GOD,
the pure and bright, gracious,
holy, good, and glorious es-
sence of the incomprehensible
Deitie, will vouchsafe to cast
downe the least looke of his
mercies

Diuine Considerations.

mercie vppon me?

Since therfore there is nothing that can be so truely pleasing to the spirit of man, as knowledge, neither is there any thing well knowne but by the true consideration of the substance, nature or qualitie thereof : let me begin to enter into this necessary course of consideration, in which we shall finde what is most necessary, fit and conuenient, for the vse, profit, pleasure, and honor of man ; that the object of the eye , considered by the sence of the spirit , the substance digested by the power of reason, nature may finde most comfort in the vertue of the application.

Diuine Considerations.

Touching Consideration in generall.

First, and aboue all things, we are to consider what is aboue all things to be considered; then for the excellencie of the goodnes in it selfe; and last, for the good that from it wee receiue: for in the instinct of nature wee haue planted in our selues an insatiable desire of knowledge, whereby we finde in our selues, somewhat more then our selues, leading vs to a longing after somewhat aboue our selues, which if by a light enlightning our mindes we be led out of the darkenes of our blinded sence of nature, to the cleare beholding

Divine Considerations.

beholding of the glorious
brightnes of Gods graces , wee
shall see that in him onely and
altogether, is the infinite good-
nes and incomprehensible
greatnes of all perfect know-
ledge , and knowledge of all
perfection; and that so much
nearer cometh our nature vnto
the diuine : as by the light of
grace wee feele in our selues,
an apprehension or participa-
tion of those graces , that es-
sentially doe onely dwell , and
are inheritant in the diuine na-
ture. To come to a plainer ex-
planatiō of the first due point of
consideration : euery thing is
to be desired for some good
that it doth containe in it
selfe

Diuine Considerations.

selfe, and may bring vnto other: the goodnes theretore of euery thing, must be considered before the thing it selfe be effected. Then if good be for the goodnes desired; the better that the good is, the more it is to be desired, and so the best good for the best goodnes to be best and most desired.

Now who is so euill, that hath the least sparkle of Gods grace, but by the light of the same, doth see in the wonder of his works, the glory of his goodnes? but leauing al doubts, ther is no doubt to be made, that God is in himselfe the essence of all goodnes, the first moouer, the continuall actor, and the infinite furnisher

Diuine Considerations.

nisher of all good, in thought,
word & deed; where, when, &
in whatsoeuer: this first position
thē grāted that god is only good
& the onely essence of al good-
nes, what obiection can be
made, why he should not be a-
boue all things to be desired,
humblie to be affected, faith-
fully to be loued, louingly to be
serued, duly to be obeyed, and
infinitely to be glorified? for the
Atheists, whom the *Psalmist* cal-
leth *fooles*, *Psalme*, 53. *verse* 1.
that said in their hearts there is
no God, because they knowe
no good, I saie nothing to them,
but their soules shal finde there
a Deuill that taught them, and
will reward them for their euill
but

Diuine Considerations.

but for them that knowe there is a God, and haue a feeling of his goodnesse, in the comfort of his grace: let me a little speake vnto them touching the pointes that I meane to speake of in the consideration of the greatnesse of God aboue all thinges, and for which for all thinges in all, & aboue all thinges hee is to be admired, loued, and honoured: and first touching the greatnesse of God.

*The first consideration touching
the greatnesse of
of God.*

TO consider the greatnesse of God, at least that greatnesse in

Diuine Considerations.

in which himfelfe only knoweth himfelfe is incomprehenfible, & therefore aboue the power of cōtemplation, meditation, & confideration of man or Angelles whatfoeuer; for in the maieftie of his power, hee is incōprehenfible in his wifdome; vnsearchable in his graces; incomparable, and in his glorye infinite: in all which he doth fo far exceede the compaffe of all confideration, as in the humilitie of confeffion muft be left only to admiration; But for fo much as of his mercie he hath left to our contemplation, let vs with fuch humilitie confider thereof, as may be to his glory and our comfort. Touching therefore his greatneffe, let

Diuine Considerations.

vs humbly lift vp the eyes of our hearts to the beholding of those thinges, that in the excellent great workmanship of the same, wee may finde that there is a further greatnes, then wee can euer finde againe. Let vs consider in the Creation of al creatures, his admirable power, who but spak the word & they were made; oh powerfull word, by which all thinges were created; and if his word was so powerfull, how much more powerfull is he that gaue such power vnto his word? loath I am to enter into particularities, to set downe the greatnesse of his power, though the least of his workes shewe not a little; and the greatest of his
workes

Divine considerations.

workes shew but a little of that
greatnes which his glory doth
contain; where such varieties as
well of the formes, as natures of
creatures, as well in their diffe-
rences as agreement, in number
so innumerable, as prooue an
infinitenes in the power of their
creation, yet when the greatest
of all things vnder the heauens,
yea the heauens themselves shall
waxe olde as doth a garment,
and (as a vesture) shall be chāged,
how great is his power, who
shall loose no part of his grace,
but increase infinitely in his glo-
ry? Who hath spanned the heauē
but the finger of his hand? who
hath settled the earth but the
word of his mouth? who hath
digged

Diuine Considerations.

digged the greates deep, but the
wisdome of his will?

Looke vp the heauens, they
are the works of his hands: look
downe to the earth, it is the
worke of his word: beholde the
Seas how they are obedient to
his will: now to beholde in the
Sunne the light of the daye,
the Moone and the Starres; as
it were the lampes of the night;
yet these so keepe their courses
in a continuall order, that one
is not hurtfull to another, but
all and euery one in their seruice
to man, performe their dueties
to their Creator: Doth not the
consideration of these obiectes
to our eyes, strike an impression
in our hearts of an admirable
power

Diuine considerations.

power in the greatnesse of his workmanship? Again, to behold the thicke cloudes, whereby the Sun is obscured, the boisterous & tempestious windes, wherby the highest Cedars are shaken, and the terrible lightning and thunders, that amaze the hearts of the beholders: are not these great proofes of a great power? But let vs looke downe a little lower vppon the earth, and consider how it is possible that so great and huge a Masse shold be carried in such a circūference; Again, the world of great & huge trees in the woods, with great and strange wilde beastes in the wildernes; the one to beare fruit, the other to feede and breede, as
it

Diuine Considerations.

it were to an infinite increase, & yet place and foode enough for all. Again, to beholde the raging Seas how they roare against the bankes of the earth, to whose boundes they are limited: & to cōsider of the great & huge fishes that make their walks in these warry pathes: are not all these, spectacles, great aparāt proofes, of a moste great and admirable power? Again, to note the great and stout Foules, that with the force of their winges make their passage through the ayre, & yet neither the lights of the heauē, the creatures in the earth, nor seas, nor birds in the ayre, shall lōger retain their places, then stā-deth with the pleasure of the Almighty:

Diuine Considerations.

Almightie : Oh how admirable is that greatnes to whom all things are in such obedience, which in him onely hauing their being, are onely at his will in their disposing?

But let me come a little lower to thee : Oh man, compounded of the worst matter, the very slyme of the Earth, how great a power is in thy God that hath created thee, not by his worde onely (as he did all other creatures in the Earth) but aboue them all in a Diuine nature of grace; so neere vnto himselfe, as that he woulde in the greatnes of his loue, cal thee his Image, & to this Image of himselfe, giue so great a power ouer all his creatures,

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cures, that both Sunne, Moone,
and Starres in the heauens, the
beasts in the fielde, the birdes in
the aire, the fishes in the Sea,
the Trees in the woods, and the
mineralles in the earth, shoulde
all be subiect to the disposing of
thy discretiō & obedient to thy
commaund. Hath he not made
the great horse to cary thee, the
great Lyon to be led by thee,
the Beare, the Wolfe, the Ty-
gre and the Dogge, yea withall
other beastes, to stand affraid at
the frowne of thy countenance?
yea doth he not toward their
spirits to become seruiceable to
thy cōmaund? doth not the
Faulcon stoope her pitch to
come downe to thy fist, and
make

Diuine Considerati ons.

make her flight at the Fowle, to feede thy hunger or pleasure? doth not the Dog leaue his kennell, and make his course at the Deere for thy food or thy sport? doth not the fish come out of the deepe waters and hang vppon thy baite, for thy profit or thy pleasures? & what a greatnesse is this to haue this commaund ouer so many creatures? but againe, consider withall how much greater is that infinite greatnesse in thy Creator, that hath giuen such greatnesse to his Creature.

Againe, consider withall, the greatnesse of his glorie, and glorie of his greatnesse, that his Angelles tremble at his brightnesse:

Diuine Considerations.

nesse : if hee touch the hilles they shall smoake , and the Mountaines shall melt at his presence , and no man can see him and liue : so greate is his Brightnesse, as no eye can beholde : so pure his essence, as exceeds the sense of nature : so deepe his wisdom , as is vnsearchable in reason : & so infinite his perfection , as surpasseth the power of consideration : and therefore let vs consider , that in regarde of that Almighty power , in his greatnesse the greatest : yea , and all power without him is so greate a smallnesse as nothing can be lesse.

Againe, let vs in admiration of his greatnes , and knowledge of his
his

Divine Considerations.

his goodnes, consider whom we are to thinke on, how we are to thinke of him, what we are to thinke of our selues without him, and what we are onely in him: For the first, whō we are to thinke on, is the incomprehensible Maiestie of all powers, the biginner of all times, the Creator of all thinges, the Cōmaunder of al natures, the disposer of al properties, the life of all beings, and the endles glory of al graces: absolute in his power, resolute in his will, incomparable in his wisdom, and admirable in his worke: thus I saye, let vs consider whome wee are to thinke of, not a Creature but a Creator: not a King, but a King

Diuine considerations.

King of Kinges; not a power, but a power of powers; and not an Angell but GOD: now howe shall wee thinke of him? with feare and trembling, and remember the sayings of Mathew, Chapter 10. verse 28. *Feare not him that can destroy the bodie, but feare him that can destroye both body and soule.*

And therefore when wee fall into sinne, let vs feare the greatnesse of his wrath, and the greate power in his furie: for though hee fedde Elias in the Wildernesse by the Rauens, and preserued Daniel in the Den from the Lyons, made the Dogges licke the sores of Lazarius,

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zarus, and made the Sunne to stay his course at the prayer of Iosuah, yet, with the wicked he maketh his Creature in the vengeance of his wrath, tooke another course, for the Lyons deuoured the false Prophets: The Beares came out of the wood to destroy the children that mocked the Prophet: the dogs fed vpon Iesabell, and the darkenesse blinded the Sodomites, till fire came downe from Heauen to consume them.

Consider therefore (I say) whom wee are to thinke on? in one word which concludeth all that can be spoken, God & not man: for in God is all greatnesse, without whome the greatest of
all

Diuine considerations.

all powers, is but the power of all smallnesse: but since so great is his greatnesse euerie way, as is no way to be comprehended, let vs onely know and acknowledge his infinitenes therein to be such, as we must humbly leaue to admiration, and say with the Prophet Dauid, Psalmc. 136. vers. 26. *Praise yee the God of heauen for his mercie endureth for euer.*

Now let vs see what wee are without him; as bubbles of water that breakes in an instant: or a blasted flower ere it bee out of the bud: the shame of nature: meate for Dogges: fuell for fire: out-lawes from Heauen, and Prisoners for Hell. Oh fearefull
state

Diuine Considerations.

state of such as feare not God: feare therefore the greatnes of his wrath, least you be consumed in the greatnes of his fury.

Now what are wee to thinke of our selues in him, the chosen vessels of grace, the commaunders of all earthly powers, the companions of his Saints, co-heires in the heauenly Kingdome, & brethren with his blessed Sonne and our Sauour Iesus Christ: thus great doth his greatnes make his, both in this world, & in the worlde to come: and thus much for the first pointe of consideration of the greatnes of God.

C

Touching

Diuine considerations.

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Diuine Considerations.

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C

Touching

Divine Considerations.

Touching the goodnesse of God the second Consideration.

IT is a position infallible, that of goodnes can come nothing but good: God then being the onely & euer true and pure essence of al goodnes, of him what can be spoken but all good? is it not written, that whatsoeuer he created, hee sawe that it was good? and hauing made man to his owne Image, the best good, how did he shew to him his exceeding goodnes, in giuing him dominion ouer al his good creatures? onely the Tree of life excepted, which though in it selfe it was good, yet in that he knew it was not good for man to meddle with, hee forbad him

Diuine Considerations.

him to taste of the fruite thereof;
& this good warning his good
God gaue him, that there might
nothing but good come to him:
but we may well say there is ne-
thing good but God ; it is the
worde of truth spoken by the
Lord of life. Our Sauour Iesus
Christ, when the Pharises cal-
led him *good Maister*, his answer
was, *why call you me good ? there
is none good but God* : And if the
only begotten Son of God wold
not be called good, how can this
title of good, be properly giuen
to any of his creatures? though
it pleased him to say that he sawe
euery thing was good that hee
created, yet it was good onely
respectiuely as it came from his

C 2 goodnes,

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goodnes , and onely effectiue-
ly as might serue to his glory:
for though the spirite of man by
the grace of the holy Ghost doe
participate with the great bles-
sing of God , which from his
goodnes proceeding, cannot be
but good; yet onely and altoge-
ther in God doth abide and
dwell that pure essence & Eter-
nall goodnes, which may onely
make him be iustly and proper-
ly called good.

Now all goodnes being in
him and of him , and whatso-
euer is or may be in any part
thought, or called good, must
be onely in respect of God, the
onely giuer of the same : and
whatsoeuer good we receiue,

• is

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things good, & all the good that he created for the good vse of man, that good knowledge, knowledge of goodnes, and goodnes of knowledge, the perfection whercof is onely in himselte, and the participation wherof shold be in none but the Image of himselte: this Image did hee chuse to make in man, and this good onely to bestowe vpon man: now howsoeuer the Deuill by corruption of temptation, hath drawen away the hearts of those outward men which retaine in their soules small or no parte of the Image of God, vnto the delight of euill, yet those men that are touched with the least parte

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of Gods grace, haue not onely a hatefull loathing of the nature of euill, but a longing desire after good; and a delight in the good of the desire of that good that they long after: Man being therefore by the goodnes of God elected for his best creature, his best seruant and co-heire with his onely beloued Sonne in his heauenly Kingdome: hee hath also elected him to that knowledge of God, that by the good thereof, may breede in him the grieefe of sinne, vnto which by corruption he is a subiect, and a neuer-satissfied desire to enioye the good that by faith he is assured to come vnto: now as he hath elected

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electd man onely , and aboue
all his creatures to this know-
ledge of good , which he did as
it were chuse out of all his blef-
sings , to bestow onely vpon
man,so did he withall giue him
knowledge how to come to the
possession of that good , to
which onely he is electd : Oh
how infinit a goodnes is this in
God towards vs,in this gracious
benefit of our election!oh what
heart can(without the rauishing
ioy of the soule) think vpon this
goodnes of God towards man,
that(as I aforesaid) hauing cho-
sen him for his best creature, his
best seruant and coheire , with
his best and onely beloued Son,
he did not only inspire his
soule

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soule with an especiall knowledge aboute all other creatures, but with this knowledge of good, a knowledge likewise of a direct way to come vnto it; which waie is not to be sought in a strange country, nor among the Saints or Angells, but euen here at home, and in his holy word, and that waie to be onely founde, by the faith of that grace, that in the good creatures of God doth onely worke to his glorie: in somme, when hee himselfe is both the waie to life, and the life of the faithfull. What an excellent comfort is this in one worde, one truth, and one Christe; to seeke and finde the waie to
our

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is from the aboundance of his mercie, and for the which wee are bounde in all humilitie to giue him glory: let vs acknowledge all goodnes to be onely in him, and himselfe the glorious Essence of the same: consider with thankesfulnes the good that vnworthylie wee receiue from him.

First let vs thinke on the goodnes of God, in our election, that being the worst matter to worke vpon, hee would show the best of his working, in framing a substance to the Image of himselfe: can there be any thing so good vnto man as to be made the Image of God? and when in the

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righteousnes of the soule, which is the best goodnes in man, wee be most like vnto God ? what glory are we to giue vnto him, who ingrafteth in our hearts such a loue vnto righteousness, and such a righteous loue vnto his grace, as that by the vertue thereof we become as it were members of his sacred body, & branches of the Tree of life: Consider I say thus, first the goodnes of God in our election from the slime of the earth, the worst matter in the world to worke vpon, to be the best and fairest of his works in the world: and all earthly things to endure but their time, in the course of their liues, man onely
in

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in his grace to liue for euer: in himselfe, he is onely all goodnesse, and from whome onely being onely good, we receiue this first good of our election: how great a prooffe of the glorious essence of the goodnesse in God is this? that not by perswasion of Angelles, nor the merrite of any power of nature, this free election of man aboue all creatures, & vnder him to be Lord ouer them, fell vnto vs by the onely gracious working of his holy wil to his onely infinite glory & our vnspeakable comfort: Now let vs againe consider a further goodnes, that from his grace we receiue in our election, not onely to be made the
best

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best of his creatures, but to serue him with such loue that wee maie liue with him in glory: he hath not onely chosen vs for his best creatures, but also for his best seruants; yea his beloved sonnes, and not onely sonnes, but coheires with his blessed Sonne in the heauenly kingdome: he hath chosen vs before the worlde, to preserue vs in the worlde, and to take vs out of the worlde to eternall ioyes aboue the worlde: Oh what tongue can expresse the greatnes of this his goodnes towards vs, besides the infinite comforts, graces and blessings, that euer in this life he bestoweth vpon vs? hee created all things

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could giue him nothing to perswade or allure him to make vs to his Image, being created: we were so poore, that wee had nothing but what he gaue vs, & therefore could giue him nothing for our creation: when hee had giuen vs dominion ouer his creatures, what could wee giue him but what was his owne, and whereof he had no neede, but might commaunde at his will? naie more, what did man giue him but vnthankfulnesse in being disobedient to his commaundement? and lastly being fallen through sinne, so farre from the state of grace that there was no meanes but the death of his dearest Sonne
and

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and our Sauiour, for our redemption: what could wee giue him hauing nothing? and if we had had al the worlde it was but his owne, and as nothing to recompence this admirable point of his goodnes in our redemption: Consider then for our election we could giue him nothing, and therefore it was only of his grace: for our creation we had nothing to giue him, for we had nothing but what he gaue vs: for our redemption the least drop of the pretious Bloud of his deere beloued Sonne, was more worth then the whole worlde: Oh then thinke wee coulde giue him nothing worthy of so greate a loue as to
dye

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dye for vs: with the grace of his holy spirite hee doth sanctifie vs, and who can thinke or dare presume to buy that glorious blessing of him, shall with Symon Magus perish in the horror of such a sinne, the least sparke of his grace, being more worth then the whole worlde; and the worlde all his, and man but a creature in the worlde. Againe, for our iustification, his onely righteousnesse in his life and death, his patience, and his Passion, is the onely substance of our iustification: for as wee are iustified by faith in his Bloud, an effect of grace in the inspiration of his
holy

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holy spirite: so is that pretious
Bloud of his , the glorious
ground of our beleife, whereby
onely wee are iustified : our e-
lection then from grace , our
creation in grace , our redem-
ption by grace , our sanctifica-
tion by grace , our iustification
by grace , and our glorification
by grace : what hath the world,
or man , if he had the whole
worlde to purchase the least
parte of the glory that the one-
ly goodnesse of God hath in
his mercie ordained and reser-
ued for the good of man?

Let then no man be so blinde
or blinded with the mist of
arrogancie , as to runne into
merite in himselfe , or to min-
gle

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our saluation ? Oh let vs a little consider , how many are the sundry, yea and infinite varieties of God , that by the goodnes of our election wee receiue from the mercie of the Almighty: first to be created to his owne Image , to be inspired with a Diuine knowledge aboue all his creatures , to haue dominion ouer so many creatures , to be feareles of damnation by the assurance of our election to saluation, to vse the things of the world, as if wee had them not, to accompt the worlde with all the pompe and pride thereof, but as vanitie , to haue a loathing of sinne , and a loue to vertue, to be furnished of what
is

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is necessarie to be deffended from euill, preserued from hurt, to dread no danger, to be weary of the worlde, and longe to be with Christ: To speake of the goodnes of his bountie dayly bestowed vpon his creatures, as beautie to some, strength to other, to other wealth, to other wisdom, to other honour, to other diuine inspirations; these I say are no small causes to make vs consider of his goodnesse towards vs: but aboue all, to giue vs himselfe, in his loue to bee with vs, with his grace to guide vs, with his power to defend vs, with his word to instruct vs, & with his holy spirit to inspire vs: to finde the way made for vs to

our

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our eternal ioyes that none shall take from vs, to which before the worldes & world without end, he hath only elected vs: oh man how canst thou thinke humblie enough, thankfully enough, and ioyfully enough of the goodnes of thy God, in this good of thy electiō? in summe what goodnes can be greater vnto vs, then to know y^e God to his dearest loue through his beloued only dearly Son Iesus Christ, hath elected vs, & as it were chosen his loue about al his creatures, in his Son Iesus Christ our Lord and Sauiour, to be bestowed vpon vs; in that loue to liue with vs, and that euer-living loue neuer to leaue vs here on earth; with his
infinite

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infinite blessings in his gracious goodnes to comfort vs, and in heauen to reserue a Crowne of glory for vs, to create vs when we were not, to redeeme vs being lost, to preserue vs from destruction, to giue his dearest Sonne to death for our finnes, to assure vs of saluation, and to receiue vs to glory.

All this did hee, and all good that euer was, is, or euer will or can be, for vs, to shew and make vs consider of his goodnes towards vs : for let vs in breefe a little consider how freely, and onely of his grace hee hath thus made manifest his vnsp~~e~~kable goodnes in this our election, when wee were not : wee could

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gle his corrupt actions with the pure merite of Christe Iesus for his saluation ; but say with Iob *all our righteousnesse is as a filthie cloth*, and with the Prophet Dauid, Psalme 116. verses 11. 12. meditating vppon the greatnesse of his goodnes towards him, *what shall I giue the Lord for all that hee hath done vnto me ? I will take the Cuppe of Salvation, and be thankfull to the Lord*: see here all that wee are, and all that wee can giue him for all the good that wee receiue from him, bare thanks: and yet as much as hee requieth, and more then from a great many (the more their shame) hee receiueth.

But

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But let those that feele these great effects of grace in the goodnes of the liuing God, say with the holy Prophet, Psalme 136. verse 1. *be thankfull to the Lord, and speake good of his name, for his mercie endureth for euer:* but since so infinite is his goodnes in all things and to al things, and specially to man aboue all things, let me onely wish al men for their own good, to acknowledge all goodnes onely to bee in the Lord, the onely Author and substance thereof; & whatsoever is good in heauen or earth, is onely a free giuste of his grace, that must onely work to his glory; the election of man to be an effect of loue in the
grace

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grace of his goodnes, and not to dreame of merite, but to giue glory vnto mercie, for the benefit of such a blessing, as being freely giuen to man, through our Lord Iesus Christ by his merite, is onely confirmed to the eternitie of his glory: and thus much touching the goodnes of God.

Touching the wisdom of God the third Consideration.

TO speake of the wisdom of God, is so farre aboue the capacitie of man, that it is rather with all humble reuerence to be honored and admired, then either to be spoken of or considered:

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dered: yet for so much as the creature doth giue glorye to his Creator, in praising and with admiration beholding the excellent workmanshippe in the varietie of his workes, and finding it so farre aboue the reach of reason, as must needes proceede from a vertue of diuine grace, hee doth in contemplation acknowledge a wisdom of that excellencie, that maketh him saie with the Prophet Dauid, in the 104. Psalme 24. verse, *Oh how wonderfull are thy workes? in wisdom hast thou made them:* but though the wisdom of God as it is in it selfe, is another himselfe, and not to be comprehended

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prehended of any but himselfe,
yet the effectes thereof in all
things, doe giue him so greate
a praise, as make him aboue all
things, to receiue the highest of
all glory: for to enter into par-
ticulers, let vs beginne to looke
into his creation, in the power
whereof hee sheweth no small
parte of wisdomc: -as in the
brightnes of the Sun, Moon, &
Stars, and the cleernesse of the
skie, the courses of the Pla-
nets, & the motions of the Ce-
lestiall powers: in the oppera-
tions of the elements, in the
perfection of proportiōs, in the
diuersity of creatures, in the wō-
der of fatte, and quicknesse in
working: what excellent arte

D

hath

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hath he taught nature, in painting all the Trees, fruits, and flowres of the earth? yea and all the haire, skinn, feathers, and scales of beasts, fowles, and fishes? the euennes & purenes of euery one, of whome being truly considered, wil startle the best witts in the due consideration of that onely point of wisdom.

Againe, what a further secret cunning hath he taught nature, in perfuming so many Trees, hearbs, and flowres, all growing out of this darke and dusky earth: by what wisdom he doth vnite the people, and hauing deuised the languages, how hee giues the meanes of vnderstanding: how hee makes the fishes paths,

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paths , and the shippes passages through the seas , the birds wal-kes through the ayre , and the Salamanders dwelling in the fire, and the wormes howses in the earth: how admirable is this wisdome that so worketh all things by it selfe? To speake of the excellency of Arts, in the secrecie of their working, what can it finally approoue but an admiration of knowledge in the maister of them? But hauing with Salomon found by the light of grace , and experience of labor, that al things are vanity, except onely the vertue of that grace, that enricheth the soule with inestimable treasure : what a pointe in wildome is this,

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not onely to instruct the soule of man in knowledge of natures, with their qualities and effects, but through the power of it selfe to breede a kinde of spirituall knowledge in the apprehension of Faith, that in contemplation of heauenly treasure, maketh trash of the whole worlde.

Oh superexcellent exllencie in wisdome, that frameth the heart vnto the soule, to seeke out the waie of life, and in the prison of the flesh, preserues it from the perill of infection; that man being created the Image of perfection, can neuer be destroyed by the venome of corruption, but in the daies of inquitie

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iniquitie , being guided by grace, escaping the snares of hel, shall fly to the ioyes of heauen.

Consider that if man by the wisdom of God attaine to this excellent knowldege , how to walke through the passages of nature, to make vse of them for his seruice , to withstand the temptation of sione , to receiue the instructions of grace, to dispise the delights of the worlde, to bridle the affections of the flesh , and ouercomming the power of death , to finde the path vnto life ; if this I say , and more then can be said , by the instruction of the diuine wisdom , man hath power to attaine vnto , thinke how infinite

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is that wisdom from whome only cometh the essence of this , and all knowledge : in whome it onely liueth , and without onely whome all is but meere ignorance: And since it is written , that the beginning of wisdom , is the feare of God; learne onely that lesson , and feare to be otherwise learned: Paule thought he knew enough in Christ, & him crucified: and enough wise shalt thou be , if thou canst applie his knowledge to thy comfort.

But to returne breifely to speake of the wisdom of God , it is in the heauens so highe , in the earth so large , in the water so deep , in the aier so secret,
and

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and in the fire so powerfull; in all things so exquisite, and in perfection so infinite, that I will onely in the admiration thereof, giue glory to the same, and saie with the Apostle 1. Corin. chapter 3. verse 19. *The wisdom of the worlde is foolishnesse before God;* And againe, with the Prophet Dauid, Psalm 104. verse 24 *Oh Lord how excellent are thy workes in wisdom hast thou made them all.* Psalm 139. verse 6. *Such knowledge is too excellent for mee.* O all ye workes of the Lorde, praise him and magnifie him for euer: but since so many and so infinite are the praises that may worthyly bee giuen vnto it:

I cannot

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I cannot so leaue off, but I must speake a little more of the consideration of it, for the power of it: It maketh all things for the knowledge of it, it knoweth all things for the direction of it, it ordereth all thinges for the goodnesse of it, it is good in, and to all things, for the greatnesse of it, it comprehendeth all things for the grace of it, it is gracious in all good things, and for the maiestie of it, it is glorious aboue all things: for in the power of it is the life of vertue; in the life of it is the mercie of loue; in the loue of it is the blessing of grace; and in the grace of it, is the eternitie of Glorie:

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Glorie : who seeketh it shall finde it , who findeth it shall loue it , who loueth it, shall liue in it , who liueth in it, shall ioy in it , and who so ioyeth in it, shall be blessed by it. It is brighter then the Sunne , purer then Golde , sweeter then the honie and the honie combe , and for the worth of it, it is more worth then the whole worlde : it beautifies nature, it rectifieth reason, it magnifies grace , and glorifieth loue : it loueth humilitie, it aduanceth vertue, it enricheth knowledge , and maintaineth honour : it laboureth in heauen for such as from heauen are preterued for heauen , to bring them to heauen : in somme, it is
where

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where it is the blisse of nature,
the honour of reason, the light
of life, and the ioye of loue.

The elect loue her, the Saints
honour her, & God onely hath
her: in summe, so much may be
said of her, and so much more
good thē can be said or thought
is in her, that fearing with the
deuine light of my praise, to ob-
scure the glory of her worthy-
nesse, I will onely wish the
worlde to seeke her, the godly
to finde her, the gracious to loue
her, the vertuous to serue her,
the faithfull to honour her, and
all the creatures in heauen and
earth to praise her: and so much,
touching the consideration of
the wisdom of God.

The

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The fourth Consideration touching the loue of God.

OH : who coulde with the eyes of wildome, in the humilitie of the hearte, looke into the vertue of that grace that liueth in the loue of the Almighty, should finde that sence of sweetnes, that should rauish the soule of vnderstanding : but though it bee in it selfe so gracious, and in grace so glorious as exceedeth the exceeding of all praise, yet as a Mole-hill to a mountaine, a Flie to an Eagle or an Ante to an Elephant, let me with the poore widdow put in my myte into the treasure, in humilitie of my heart

to

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to speake of the life of my soule,
which being onely in the loue
of the living God, let me speake
a little in the cōsideration of the
same, that the vngratefull world
seeing their lacke of grace, may
blush at their blindnes, & be ioy-
ful of a better light, where behol-
ding the beautie that raviseth
the soules of the beloued, they
shall find the loue that is the ioy
of the blessed : touching the
which, let me by degrees speake
of such points as I find most ne-
cessarie in this consideration:
et vs first I say consider this first
point of the loue of God, that
before we were created for his
gruice, wee were elected in his
loue, then to make an Image to
it

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it selte, yea & as it were another
it selte, for the first, Romans 8.
*Iacob haue I loued, enen before
he had done good or euill;* There
is election prooued in loue.

When the Angell saluted
Elizabeth, with the message of
her conception, was it not of
Iohn the baptist, who was sent
to pronounce the word of the
Lord, to make streight his way
before him? and what greater
prooffe of loue, then to electe
him to such a message? againe,
doth not Christ the Sonne of
God praye to his Father, that
as hee is one with his Father,
so his maye be one with him?
Oh how can there be so greate
a prooffe of the election of loue
in

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in Christe , as by his loue to be made one with him : Looke I saie into the excellencie of this incomparable loue in God towards man : first to make him to his Image , and not onely by his worde (as by which he made all other creatures) but as it were by a consent , or consultation of the Trinitie about an especiall worke , to the pleasing of the Deitie , as it is written : *Let vs make man in our owne Image according to our likenesse.*

But well may it bee saide that *Nullum simile est idē*, for though he were perfect in respect of our corruption, yet by his fall, it appeareth that the creature
was

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was farre shorte of the perfection of the Creator : but being falne from that perfection , by the venome of temptation , into the state of damnation , how greate was the loue of God, to effect againe by himselfe the blessed worke of his saluation ? for as it is written:

GOD so loued the worlde, that hee gaue his onely begotten Sonne to death , that all that beleiue in him shalbe saued : againe, looke into the admirable loue of Christe to his beloued, to come from the bosome of his Father in heauen , to his graue in the earth : to leaue the seruice of Angelles,
to be

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to be scoffed of diuelish creatures ; to leaue the ioyes of Paradise for the sorrowes of the worlde ; to leaue his Throane in heauen , for a maunger on the earth ; to leaue his seate of iudgemente , to suffer death vpon the crosse: well might hee say as in respect of his sorrowes for the sinnes of the worlde , with the punishment that hee was to endure for the sinnes of others , himselfe without sinne, when hee felte the extremitie of those paines that in the sweate of Bloud and water, prooued the passion of true patience , and the life of true loue.

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Vt, non est dolor sicut meus, sic non est amor sicut meus; for indeede he knoweth not, nor can he iudge, what loue is that in his heart cannot saie in honour of his loue, *neuer such loue:* the freinde to die for his enemies; the maister to die for his seruants; the King to die for beggers; the Sonne of God, to dye for the sonne of man: well maye it be saide *neuer such loue:* to leaue all pleasures to bringe thee to all pleasures; to endure all crosses to worke thee all comforts; to leaue Heauen for a time to bring thee to Heauen for euer.

What art thou that in the thought of such loue, canst not
saie

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saie in thy heart, in the ioye of thy soule, as *Nullus dolor sicut eius, sic Nullus amor sicut eius*: as no sorrowe is like to his, so no loue is like to his: doth not hee truely saie that can say nothing but truth? loue one another as I haue loued you: greater loue then this cannot be, for a man to lay downe lyfe for his beloued: Oh let vs a little meditate vpon this excellent comforte that is vnspeakable in God towards man, through his loue was man created the goodlest creature: & where al other creatures haue their eyes bēt downward (to the earth, where they seeke their foode) man hath a face, looking vpwards toward
heauen

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heauen, where the soule seeketh
foode aboute the flesh: Againe,
through the loue of God was
man made the wisest creature, to
know the varieties of natures, to
giue names vnto creatures, to
note the courses of the heauens,
to till the earth, and make his
pathes through the seas, to de-
uide the times, to distinguish of
doubts, to search into know-
ledge, and to know the giuer
and glory thereof: Againe,
through the loue of God, man
was made commaunder of all
creatures vnder the Sunne,
Lord of all the earth, fore-
seer of after-times, messen-
ger of the worde of God,
student of Diuine misteries,
cheife

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cheste seruant to the Lord of
Lords, freinde to the King of
Kings, and coheire in the hea-
uenly kingdome, through the
loue of God; hee was made a
seruante, but as a friend, a bro-
ther and a coheire : now hee
that thinks on these pointes of
loue, is worthy of no loue if he
cannot say in his heart. *there was
neuer such loue:* hee loued man in
himselſe, when there was none
to perſwade him to loue him but
himselſe; he loued man as him-
ſelſe, that he wold haue him one
with himſelſe; yea he loued man
more if more could be then him-
ſelſe, that for man to death would
giue himſelſe : hee made man
louingly, he bleſt man louingly,
hee

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hee came to man louingly, and dyed for man most louingly: in the beginning hee shewed his loue without beginning, and in the end will shew his loue without ending, he made him better then his creatures, for hee made him Lord ouer them: hee made them better then his Angells, for hee made them to serue him a little lower then himselfe. Psalme 8. verse 5. that himself might chiefly loue him: see further his loue vnto man as it is written, I say 49. 15: Can a Mother forget her children, yet wil I neuer forget thee. Se heere loue more tender then of a mother, and more carefull then of any other Father : O loue of loues,

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loues, what loue is like to this loue? a kingly loue, which defendeth his subiects; a lordly loue, which rewardeth his seruants; a friendly loue, that is kind to his friends; a brotherly loue y^e is kinde to his brothers; a motherly loue, that is tender to her children; a fatherly loue, that is carefull of his Sonnes; and a Godly loue, that is gracious to his creatures; a faithfull loue that neuer fain- teth; a bountifull loue that e- uer giueth; a mercifull loue that neuer grudgeth, a pitifull loue that euer releiueth; a mindefull loue, that neuer forgetteth; a gracefull loue that euer loueth.

Now who can enter into the true and due consideration

of

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of loue, worthy louing, & in the thought of this loue, will not euer confesse *there was neuer such loue?* which regardeth nothing but loue: oh how did God loue Abraham for shewing his loue in Isaack? where God regarding more his will then his worke, would not suffer the sacrifice of his Son, but so loued him, as besides many other great fauours that he did him, could say within himselfe (when he had determined a destruction of his enemies) shal I hide from my seruant Abraham what I will doe? as though he wold keep nothing frō his beloued that he knew fit for his knowledge: Againe, how loued he Eliah that he wold neuer
let

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let him see death? how loued he his seruant Dauid that he made him to his owne heart? how loued he the blessed Virgine to make her the mother of his blessed Sonne? how loued hee Iohn the Euangeliste, to let him leane in his bosome? how loued hee Paule to bringe him from idolatry? & how loued he Peter to forgiue him whē he had denyed him? how loued hee Lazarus when he wept ouer him, how loued he Mary Magdalen when he dispossessed her of towle spirits, and at his Resurrection let her beholde him? and how loued he the Theife when hee carried him into heauen with him?

To recite all the pointes of
his

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his particuler loue to a worlde
of vnworthy persons, were more
then a worlde could set downe:
but for so much as I haue said,
and more then may be saide
of his loue, I am perswaded,
that if wee consider the power,
the grace, the wisdom, the
bountie, the pittie, the maie-
stie, the mercie, the patience,
the passion, the sorrow, the la-
bour, the life, and the tor-
ments of his loue, for our
loue; he hath no feeling of loue,
or is worthie of no loue, that
will not in the ioye of his soules
loue, giue all glory to this loue,
and say with the Prophet Da-
uid. Psalm 31. verse 23. *Loue him
all ye his Saints, praise him and
E magnifie*

Diuine considerations.

magnifie him for euer. For as there was neuer such a sorrowe as he hath endured for vs, so is there no such loue as he hath to vs, and in his mercie dooth euer shew vs. When he came first into the world, he came as an infant, to shewe vs the mildenes of his loue in further yeares: he came as a doctor in the wisdom of his loue, to teach vs the way vnto eternall life, in the vertue of his loue: he came as a Phisition to cure vs of all diseases: in the power of his loue, he came like himselfe as a God to driue out the Devils from vs: and in the meekenes of his loue, came as a Lambe to be sacrificed for vs: & in the care of his loue, at the
right

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right hand of his father, is now
a Mediator for vs, & in the glo-
rie of his loue, into the possessi-
on of our inheritance, that hee
hath purchased for vs: will re-
ceiue vs: oh milde! oh wise! oh
vertuous! oh powerfull! oh
meeke! oh carefull! oh glori-
ous loue! who can thinke of
this loue, and in the true glorie
of true loue, cannot most truely
say, there was neuer such loue!
no, as *Non est dolor sicut eius*, so
Non est Amor sicut eius. And
thus much touching the confi-
deration of the loue God.

of (adj) and (adj) and
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Diuine considerations.

The first consideration of the mercy of God.

IN this admirable vertue of the
loue of God, I finde the greate
and gracious worke of his mer-
cie towards man, which *Consi-*
dering the wickednesse of our
nature, and the wofulnesse of
our estate, is necessary to be con-
sidered: for so farre had the tem-
tation of the Diuill poysoned
the heart of man, as through the
sinne of pride, sought not onely
to driue him out of Paradise,
but (in as much as he might) to
throwe him downe into hell,
when the Angell of his wrath
was sent to giue him punish-
ment,

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ment, yet wrought his mercie so with his Iustice, as saued him from perdition: yea, though hee cursed the earth for the sins of his creature, yet he blessed his labour with the fruite of his patience, and reserved for his beleeve a ioy in his mercie: Looke through the whole course of the Scripture, how his mercie euer wrought with his Iustice, yea, & as it were had oftentimes the vpper hand of it: as in the time of *Noah*, when sinne had made as it were the whole world hateful in his sight, that he saide within himselfe he repented that he had made man, yet in his mercie hee made an Arke to saue *Noah* and his Children, yea, and of all li-
E 3. uing

Diuine considerations.

uing creatures, reserved some for generation: as in *Sodom* and *Gomorah* he saued *Lot* & his Daughters: & yet *Adam* deserued nothing but destruction for his disobedience: *Noah* deserued no grace for his drunkennes, nor *Lot* any fauour for his Incest, & yet mercy so wrought with iustice, that *God* not onely forgauē their sins, but blessed their repentance: such hath enerbene, is, and euer will be the mercye of *God* vnto mā, as so far doth mitigate the furie of his iustice, as releueth comfort for the penitent. Oh how sweete are the reports and proofes of the mercie of *god* vnto man in all the world! For is it not written by the Prophet
David

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David, Psa. 145. vers. 9. His mercy is ouer al his works. And again, speaking of his mercy, Psa. 103. 13. As a father pitttieth his owne Children, so is the Lord merciful vnto all that feare him, and in Psa. 103. vers. 12. As far as the East is from the west, so far hath he set our sins from vs: and in the 136. Psalme, through euerie verse, speaking to all his workes, both in heauen & earth, he vseth these words. *Blesse him and praise him, for his mercie endureth for euer.* In mercie hee turned his wrath frō ꝑ Israelits whē Moyse stood in the gap: in mercy hee saued *Moyse* floating in the reedes: in mercy hee preserved the children in the furnace of fire: in mercye hee preserved
the

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the Israelites from the hoste of *Pharaoh*: in mercy hee preserved *David*, and deliuered him from all his troubles: in mercy he deliuered *Ioseph* from the pit and the prison: in mercy he sent his Prophets to warne the world of their wickednesse, and to pronounce comfort to the penitent: in mercy he sent *Iohn Baptist*, to deliuer the tydings of saluation: and in mercie hee sent his onely Sonne *Iesus Christ* to be a Saviour of all his people: Oh infinite mercie, worthy of infinite glorie! Consider againe how powerfull is his mercie in all his workes, to feede five thousand people with a few Loaves and Fishes, and with the fragments
to

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to fill more baskets then the
Loaues when they were whole:
to heale the diseased that touch
ed but the hem of his garment:
to giue sight to the blinde,
knowledge to the simple, health
to the sicke, soundnesse to the
lame, comfort to the penitent: to
driue the Diuells from the pos
sessed: to giue life to the dead,
and ioy to the faithfull.

These words of glorious mer
cy, doth the moste gracious and
glorious word of truth plainly
and truly lay before vs, to make
vs with the holy Prophets iust
ly say: Oh the infinite light and
bottomles depth of the mercies
of our God! *Glorie be to the Lord,
for his mercy endureth for euer.*

Againe,

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Againe, how absolute he is in his mercie, where he saith, *I will haue mercie, where I will haue mercie*, and therefore be free both in his power and will, hath mercye for all that will humblye and faithfullye call vppon him: and againe, all are vnder sinne, that all may come to mercie: Oh how all glorious is that mercie which is extended ouer all!

Let vs therefore looke a litle into the blindness of man, in the imagination of his owne merit, of the mercy of the liuing God, which is onely a fruite or effect of grace, or free giift of his onely glorious loue. How did Adam merit mercie, when hee
fled

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fled from his presence? What merited *Moyſes* when hee angered the Lord? What merited *Noah* when hee was drunken? What merited *Lot* when hee committed Inceſt? What merited the *Iſraelites* with their goulden Calf? What merited *David* when he comitted murder and adulterie?

Againe, what merited *Mary Magdalen* that had ſeauen Devils within her? what merited *Paul* that perſecuted Chriſt in his people? what merited *Peter* that denyed his maſter? & what merited the world to work y^e death of the Son of God? all & euerie one (in the iudgement of Juſtice) nothing but dānation. Look the
into

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into the inexplicable glorye of
y^e mercie of God, which not on-
ly forgaue all these, but saued all,
and blessed all, and so will euer,
al those whom and whersoever,
that ashamed are of their sinnes,
and confessing their merrit of
nothing but wrath and destruc-
tion, in the humble faith of re-
pentance, flye onely to the mer-
cie of Gcd in the merrit of
Christ Iesus for theyr saluation.
Oh the powerfull mercy in the
loue of God, that will not suffer
his Iustice to execute his wrath
vpon sinne! and though such be
the pure and glorious brightnes
of his grace, as cannot endure
the soule and filthie obiect of
sinne, yet doth his mercy so rule
the

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the power of his wrath, as will not let him destroye the sinner with his sinne: many are the afflictions that hee layeth vppon his beclooued: many are the corrections that hee vseth to his Children: manye are the sorowes that hee inflicteth vppon his Elect, but all is for sinne) | in the loue of a Father, in the care of a Maister, & mercy of a God) as onely meanes to purge them of those euills that are hinderances to their good; and being healed of their corruption, to bring them to their first, and a far better perfection. For in the correction of mercy, is the sinner saved from destruction; & by the regeneration of grace, brought to

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to eternall saluation : Oh the
vertuous, gracious, and glorious
nature of mercye, which hath
such power with God in the pre-
seruation of his people ! It kee-
keepeth the fire that it fall not
from heaven to consume vs : it
keepeth the water that it riseth
not to drown vs : it keepeth the
ayre that it doth not infect vs : &
keepeth y^e earth that it doth not
swallow vs : it keepeth vs in peace
that discention do not spoile vs :
it keepeth vs in plenty that want
doe not pinch vs : it keepeth vs
in loue that mallice cannot hurt
vs : and keepeth vs to God that
the Deuill cannot confound vs.

In summe, it is a gift of grace, a
worke of glorie, a bountie in
God,

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in God, & a blessing to man, to
speake of these daies wherein we
liue, and of the late times which
we cannot forget: Let vs a little
consider the mercies of God
towards vs, how often were we
preserued from forraine ene-
mies by Sea, and ciuill or vnciuil
enemies at home; when not the
policy of mā, but the only mer-
cy of god did break the forces of
the one, and reucale the deuises
of the other? And while our
Neighbor Countries by conti-
nuall warres haue shed a world
of blood, we haue beene pre-
serued in increase of people: and
while they haue bin mourning
in the punnishment of sinne, wee
haue beene singing in the ioy
of

Diuine considerations

of grace: oh how are wee bound to giue glorye vnto God for the aboundance of his mercie, and say with the Prophet *Dauid*, *Psal. 126. verse. 26, Great is the God of Heauen, for his mercie endureth for euer.* But as I said of loue, the life of mercy; so of mercy the glory of loue: since it is so infinite in goodnesse, as exceedeth in worthinesse the height of all praise that the heart of mā can think, or the tongue of man can expresse, I will onely say with the Prophet, *Psalme. 106. verse. 1. to all powers whatsoeuer. Blesse ye the Lord and praise him, for his mercie endureth for euer.*

And thus much touching
the

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the consideration of the mercy
of God.

*The sixt consideration of the grace
of God.*

IN the mercy of God, finding
so great a measure of his grace
as in the bountie of his goodnes
deserueth no little glory, I can-
not but with admiration speake
of that grace, that through his
loue made him haue such a fa-
uour vnto man, as to elect him
to his loue, to frame him to his
image, to inspire him with his
spirit, to instruct him in his
word, to defend him with his
power, to preserue him in his
mercic: to dye for him in his
loue,

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loue, and to receiue him to glorie : all these and what euer other good wee receiue , either through the loue or mercye of God, are free giufts of his grace, and not for any meritt in man, How can this beame of glorious brightnes bee beheld with the cies of humilitie , but that the soule wold be rauished with the contemplation thereof? and say with the *Psalmist* , *Psalm. 103. verse. 8. Gracious is the Lord, and mercifull, long suffering, and of great goodnesse.* Furthermore, of to great effect in the working of comfort in the hearts of the faithfull, is this vertue of grace in God, that wee finde the writings of the Apostles in their Epistles,

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pistles, commonlye to begin
with this word *Grace: Grace, mer-*
cie and peace from our Lord and
Sauour Iesus Christ: As if from
grace came mercie, and from
mercie peace. Oh consider the
works of grace, our election out
of a speciall fauour: our creati-
on out of a gracious wisdome:
our vocation out of a gracious
kindenes: our sanctification out
of a gracious holines: our iusti-
fication out of a gracious merit:
our redemptiō out of a gracious
loue, & our glorification out of
a gracious mercy. So that still
we see that grace worketh in all
thinges to the onelye glorie of
God, in whome it worketh to
the good of man. Oh how sweet
a saluta-

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a salutation was deliuered to the blessed Virgin *Mary* by the Angell *Gabriell*, *Haile Mary full of grace, God is with thee.* So that if God be with any soule, it is full of grace, & where the fulnes of grace is, there is surely God: but as it is written of Christ Iesus, *Psalme. 45. vers. 7.* That hee was annointed with the Oyle of *Grace* aboue his fellowes; So may wee well say of the Grace of God, it is so excellent in working to the Glorie of God, that as it is infinite in goodnes, so must it haue the same measure in glorie, I say, to be glorified aboue all things. Note a little the varieties of the giustes of this grace of God vnto his seruants:

Moyse

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Moyſes hee made a leader of his people, and gaue him the tables of the law: to *Abraham* he gaue the bleſſing that ſhould follow in his ſeede: in *Iſaack* ſhall the ſeede be called: at the prayer of *Eliab*, hee ſent raine after a long drought: to *Dauid* hee gaue a kingdome, and a treaſure more worth then many kingdomes, the enlightning knowledge of his holy loue, the ſpirit of prophetic, the confeſſion of ſinne, the repentance of offence, the paſſion of true patiēce, the conſtancie of faith, and the humility of loue. To *Salomon* he gaue eſpeciall wiſdome to ſit in the Throane of iudgement with the greateſt maieſtic and wealth of
any

Diuine considerations.

any earthlye creature in the world, To the blessed Virgin Marie hee gaue the fulnesse of grace, in the conception of his only Sonne; but to him he gaue that grace that filled heauen and earth with his glorie.

Let vs then consider not only the vertue, goodnesse and glory of grace, but with all, the height and glorie thereof; which being only in Iesus Christ our onely Lord and Sauour, let vs in him onely beholde the summe and substance, the beautie & brightness, the goodnesse and glorie thereof, & forsaking our selues in the shame of our finnes, only flie to his mercie for the comforte of those blessings, that receiuing

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ceiuing onelye from him, may make vs giue all honour and glosie to him.

And so much for consideration vpon the grace of God.

The seauenth consideration of the glorie of God.

HAuing thus considered of the greatnes, the goodnes, the wisdom, the loue, the mercy & grace of God towards man, I cannot but finde in this good God, an admirable glory, who containing all these excellencies in himselfe, and beeing indeede the verie essence of the same, doth in the vertue of his bountie, appeare so gracious
vnto

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vnto this people : But since to
speake or thinke of the glory of
God , or the least part thereof,
is so farre aboue the reach of the
power of reason , as in all con-
fession must be onely left to ad-
miratiō: Let me onely say with
the Apostle, *Glory only belongeth
vnto the Lord, in his presence so
glorious is his brightnesse as no-
thing can see him and liue :* and
therefore in a bush of fire hee
spake , but not appeared vnto
Moyſes: vpon the mount in a
cloud and a piller went before
his people in the wildernesſe:
was as it were incloſed in the
Arke; in an Angell did appeare
vnto his Prophets , and in his
Sonne Iesus Christ , so farre as
he

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he would and might be scene to his Apostles and Disciples, but for his glory, his diuine essence cannot be scene of any but himselfe, verified by his own word, Iohn 1. chap. verse 18. *No man hath scene the Father but hee that came from the Father, euen the Sonne of man that hath revealed him:* and againe, verse 28 *I came from the Father, and I goe to the Father, for the Father & I am one,* with his glory he filleth both heauen & earth, as it is written, *Heauen and earth are ful of the Maiestie of thy glory:* and againe, in the Psalme 19. verse 1. *The heauens declare the glory of God, and the firmament sheweth his handy worke, his workes speake of his*
F *glory*

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glorie, his Saintes write of his glorye, his Angelles sing of his glorie, and all powers doe acknowledge his glorie.

It is higher then the Heavens, larger then the Earth, deeper then the Sea, purer then the fire, cleerer then the skye, brighter then the Sunne: The power of strength, the life of Loue, the vertue of mercie, the beautie of grace, the honour of Wisdome, and the Essence of Maiestie: The Angelles tremble before it, the Saintes fall at the feete of it, the Prophets beholde it a farre off, and the soules of the elected doe adore it: and being then so farre aboue the power of man,

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to come neerer the thought of it: How can the heart of man but in admiration speake of it? it liues in the wisdome of the wise, in the vertue of the valyant, in the liberalitie of the Charitable, in the patience of the Temperate, in the virginie of the chaste, in the constancie of the faithfull, in the humilitie of the louing, & in the truth of the Religious: it dyrects the will of the Trinitie in the vnitie of the Deitie: it commaundes the seruice of the Angells, it blesteth the prayers of the Saints, it pardoneth the sinnes of the repentant, it prospereth the labours of the vertuous, and

F 2 loueth

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loueth the soules of the righteous : in summe, it is the Maiestie of Maiesties , the power of powers, the vertue of vertues, the grace of graces , the honour of honors, the Treasure of treasures, the Blessing of blessings, and the being of beings : and in all effects so neere vnto God himselfe, that as he is in his glory incomprehensible , so is the same for the infinite perfection of all worthines inexplorable ; it droue out of Paradise the disobediente to the command of it ; it made the earth swallowe the murmurers against the will of it ; it sent fire from heauen, to consume the Captaines that came against
the

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the seruant of it; it deuided the Sea to make a walke for the chosen of it; it made the same Sea to drowne the hoast of the enemies of it; it sent destruction vpon the Cities that wrought abhomination in the sight of it; it drowned the world for sinning against it; and hath cursed the Iewes for the death of the beloued of it: in summe, it is in all so farre beyond all that can be said or thought of it, in the infinitenes of excellēce, that in humilitie of adoration I will leaue it to the seruice of the wise, the loue of the vertuous, the honour of the blessed, and the admiration of all.

And thus much for confide-

F 3

ration

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ration of the glorie of God.

*The second part of consideration
concerning man: and first touch-
ing the weakenesse or
smallnesse of
man.*

HAuing now set downe a few notes touching the necessarie consideration of the greatnesse, goodnesse, wisdom, loue, mercie, grace and glory of God, Let mee a little speake of the contrarieties in man, in mine opinion not vnneccessarie to be considered: and first, of the weakenesse or smallnesse of man: First of his smallnesse touching the substance of his creation,

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creation, it was of the slime of the earth, then what could bee lesse, or of lesse force, quantitie or esteeme? Next for the substance of generation, what was man before the meeting of his Parents? not so much as a thought, then which nothing could bee lesse, then by the effect of consent, What was his substance? as in his creation a matter of like moment, the quantitie not greate, and the force little, contained in a little roome: bred vp in darkenes with paine and sorrowe, fed by the naily without vse of sence or member. Then come into the world, is in quantitie little, in strength
meere

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meere weaknes, naked and feeble like a nowne adiectiuethat cannot stand alone, cryeth for it knoweth not what, either paine that it cannot expresse, or for want of that it cannot aske for: Now continuing long time in this weaknes, being come to further yeares, what doth it finde but it owne imbecillitie, desiring that it cannot haue, beholding that it cannot comprehend, and enduring that it cannot helpe.

Subiect to sinne, by the corruption of nature, by temptation of the flesh, by the enchantment of the worlde, and the ielousnesse of the Deuill: subiect to the burning of the fire,

to

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to the drowning of the water, to the infection of the aire, to the swallowing of the earth: subiect to sicknesse, subiect to care, to sorrow, to want, to wronge, to oppression, to penurye, to ignorance, to presumption, to tyranye, to death: so vnable to defend himselfe, that a flea will byte him, a fly will blinde him, a worme will wound him, and a gnat will choake him.

And for his senses, his hearing may greeue him, his sight may annoy him, his speecche may hurt him, his feeling may distemper him, his smelling may infect him, and his tasting may kill him: in summe, poore thing proud of nothing, come of little

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better then nothing, and shall
returne to (almoste) as little a
nothing: muste hunger, must
thirst, must labour, must
sleepe, must loose the vse of
his sences, and committe him-
selfe to trust: must waxe olde,
must die, cannot chuse, hath
no power to withstand any of
these: and though hee haue the
commaund of creatures, is but
himselſe a creature, and can no
longer liue then to the will of
the Creator: sees the Sunne,
cannot behold the brightnesse:
heares the windes, knowes not
whence they blowe: fees
the ayre, knowes not how to
lay holde of it: sees the fire,
dares not touch it: sees a world
of

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of earth , but possesseth little
of it , perhappes none of it :
lookes at Heauen , but can-
not come at it : and in summe,
as a substance of nothing , or
if anye thing , like a Clocke ,
that no longer mooueth then
by the will of the Clockema-
ker: So no longer man then in
the wil of his maker: what shall
this little, weake, small creature
think, when he shal in the glasse
of true sence beholde the obie&
of himselfe , and then think vp-
on the greatnes of his God, in
whome not onely himselfe but
all creatures in heauen & earth
haue their being, and without
him haue no being? in how little
a compasse himselfe, with-
all

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all his is contained , while such
is the greatnesse of his God , as
filleth heauen and earth with
his glory; who comprehendeth
all things , not comprehended
in any, nor all; but aboue all in
himself, in the infinitenes of him-
selfe. Oh poore man what canst
thou doe, but with Iob lay thy
finger on thy mouth, and say:
*I haue spoken once and twise , but
I will speake no more: I thought I
was something , but I see I am
nothing, at least so little a thing,
as in it selfe is nothing : My righ-
teousnesse is as a filthy cloth , my
strength is Weakenes , my dayes as
a shaddowe, my life but a spanne,
and my substance so smal, as but in
thee my God is as nothing or worse
then*

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then nothing at al: thus I say wilt thou say when beholding the least of gods creatures, thou shalt consider thyne owne smalnesse; and looking on the one and the other with the Prophet Dauid, say in the admiration of his glorious goodnes, Psalme 8. vers. 4. O God what is man that thou doest vouchsafe to looke vpon him?

And thus much touching the smalnesse or weaknes of man.

The second Consideration, touching the vilenes or wickednes of man.

NOW I haue a litle spoken of this smalnesse or small strength of man, a thing doubtles

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les most necessary for euery mā
to think vppon, least finding his
greatnes in commaund over the
creatures of the earth, he forget
the Creator both of heauen and
earth, & al things in the same: so
let me tell him, that finding his
smalnes to bee so great, and his
greatnes to be so smal, as maketh
him nothing more then in the
wil of the Almightye, hee must
withal looke into the vilenes of
his nature, in \hat{y} wilfull offending
of his moste good and glorious
God: for in his first offence, how
much did he shew the vile wick-
ednes or wicked vileneffe of his
conditiō, in forgetting the good-
nes of his God, in framing him of
so vile a matter as \hat{y} slime of the
earth,

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earth, a liuing creture to his own glorious image? then to plāt him in Paradise, a place of so much pleasure, to giue him so large a possessiō, as of al his ground, his fruit, yea & commaund of al his creatures vpon the earth: thus not like a Lord, but like himself Lord of Lords, to giue him a world of earth, & there onely to except one Tree, with a sharpe warning of death, in the touching of the same, when neither his loue in his creatiō, his bountie in his possession, nor his care in his commaund regarded, but either carelessly forgotten, or wilfully disobeyed: Oh what greater vilenes could be shewed then in such vnthankfulnes? and what greater

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greater wickednesse, then to shake handes with the Deuill, to offend the God of so much goodnesse? but more to make him blush at his owne shame, in beholding the foulnessse of his abominable filthynesse, let man in the glasse of truth see the leprosie of his soule, by the infection of sinne.

Pryde hath defiled humilitie, couetousnesse charitie, lecherie chastitie, wrath patience, sloath labour, enuie loue, and murder pry: so that whereas man was before in these vertues a creature of Gods loue, and in whose presence hee tooke pleasure, now through these vices is hee become a most vglye and hatefull

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hatefull creature in the sight of the Creator : what Peacock more proude of his taile then man is of his trumpery ? what Tyger is more cruell to any beaste , then one man to another ? what Goate more lecherous then the licentious Libertins ? what Dogge more covetous in hiding of meate, then the dogged miser in hoording vp of money? what Snake more venemous then the tonge of the enuious? and what Dormouse so sleepeie as the slouthfull Epicure?

Consider then if there bee a vile nature in any of these, how much more vile is man , that hath the condition of all these?

Oh

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Oh should a man haue his Image or proportion drawne according to his condition, how monstrous would he finde himselfe? with a Tygers head, a Goates bearde, a Snakes tong, a hogs belly, a Dormouse eie, and a Beares hand: But let the Image goe, and looke into the vilenes of man, and see if it bee not such as passeth the power of discription : when God is forgotten, the Deuill shalbe remembred; when grace is forsaken, sinne shalbe entertained; and when Christ shalbe crucified, Iudas shalbe imonyed.

A Dogge will fawne on his maister, Oh how much worse then

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then a Dogg was man that was
the death of his maister? an Ele-
phant is a monstrous beast, and
yet is pitifull to man, & wil lead
him out of the wildernes : but
man more monstrous then any
beast, will leade man into wick-
ednes: the Goate hath his time,
wherin to shew the heate of his
nature , but man spareth no
time to follow the filthinesse
of his lust : the Dogge will bee
satisfied with a little that he
hath hidden , but the vsurer
is neuer satisfied till hee bee
choaked with his Golde:
the Lyon will not praie vpon
the bloud of a Lambe,
when the murtherer will not
spare the bloud of the infante:
the

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the Ante will worke for prouision for his foode, while the Epicure will burst in the bed of his ease.

See then (oh man) the vile substance of thy condition, whereby, of the best creature in thy creation thou art become the worst in thy corruption: & therefore looking on the goodnes of thy God, and the vilenesse of thy selfe, Thou maicst well saie with Peter: Luke chap. 5. verse 8. *Lord come not neere mee, for I am a polluted creature*, and with the Prophet Dauid, Psa 44. ver. 16. *Shame hath couered my face*, yea and beholding the leprosie of thy soule by the spottes of thy sinne, stand without the gates

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gates of grace, that the Angells may not abhorre thee, nor the Saints be infected by thee, till thy heauenly Phisician with the Bloude of the Lambe haue cured thee of thy corruptiō: Look I say (oh vile man) vpon the wickednesse of thy will, to offend thy good God, to bee a seruant to sinne, the ruine of thy selfe, and the plague of thy posteritie.

In thy riches see the rust of couereousnesse; in thy pryde see the fall of Lucifer; in thy lechery see the fire of lust; in thy wrath see the bloud of murder; in thy sloath see the filth of drosse; and thus beholding thy besmeered soule, see if thou canst see so vile a creature?

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a creature, vile in vnthankfulness, vile in haughtines, vile in coueteousnes, vile in sloathfulness, vile in furiousnes, vile in filthines, and so vile, in all vilenes.

Thus I say looke into thy selfe, and see what thou arte, and if such thou be not, think of the greatnes of the goodnes in thy God, that by the vertue of his power in the mercie of his loue, hath healed thee of thy sinne, & made thee fit for his seruice, which till thou findest in thy selfe, thinke there is not so vile a creature as thy selfe.

And thus much touching the vilenes or wickednes of man.

The

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The third Consideration , touching the folly or Ignorance of man.

THe smalnesse and vilenes of man thus considered, we are now to looke a little vpon the folly or ignorance of man, not a little needfull with the precedēts & what shall follow to be considered: First, to the first point of folly; could there bee a greater folly thought vpon, then to lose the benefit of Paradise, for the bit of an Apple, for touching one tree to loose all, to loose the plesure of ease, to labor for food, to forget god, to listē to women, to distrust God and to beleieve the

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the Deuill; to loose the beautie of perfection, for the foulness of corruption; and as much as in him lay, to leaue heauen for hell: are not these (without comparison) so high pointes in ignorance, as make a ful point in folly? But leauing the first folly of the first offender, Oh what a swarme of follies hath this ignorance begotten in the worlde? which like Snakes in a Bee-hiue, sting the takers of mistaken hony? what a folly is it in man to worship a golden calfe, which at the houre of his death, can giue his body no breath, but in the time of his life, may hasten his soule into hell? For example reade, the history of *Dives*,
and

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and see the fruit of such a folly.

Againe, what a follye is it for man to make an Idoll of his fancie, when *Sampson* with his *Dalila* may shew the fruit of wantonnesse? Againe, what a folly it is to execute the vengeance of wrath, Let the murder of *Cain* speake in the blood of his brother *Abell*: what a folly is cruie, let the swallowing of *Coran*, *Dathan* and *Abiram* speake in their murmuring against *Moses*: what a folly is pride, looke in the fall of *Lucifer*: But as there are many great follyes in the world, so there are many and great fooles; but aboue all, one most great foole which wee may iustly call foole. by the

G

word

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word of God, Psalmes 53. verse 1.
The foole hath said in his heart,
there is no God: This foole doe I
holde the foole of al fooles, who
hath ben so long with the Deuil
that he hath forgotten God, for
he is more foole then the Deuil,
who will acknowledge God,
tremble at his Maiestie, and be
obedient to his commaunds; &
therefore I may well say, that he
is not only a deuilish foole, but
worse then a Deuill foole, and
so the foole of al fooles: Now to
speake of follyes in particular,
nor of a number of Idle fooles,
such as when they are gay,
thinke they are rich, or when
they can prate they are wise, or
when they are proude they are
nobles;

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noble, or when they are prodigall they are liberall, or when they are miserable they are thriftie, or when they can swagger they are valiant, and when they are rich they are honest:

These and a world of such idle fooles, least I should be thought too much a foole, for standing too much vpon the foole, I leaue further to talke of, & hoping that the wise will confesse, that all the wisdom of the worlde is foolishnesse before God; and therefore man finding in himself so little touch of true wisdom, as may make him then confesse all the wit hee hath to be but meere

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foolishnesse without the grace of God, in the direction thereof. I will leaue what I haue written vniustly to the correction of the wise, and for the vnwise, to the amendement of their indiscretion: and thus much touching the consideration of the folly of man.

The fourth Consideration, touching mallice or hate in man.

NOW having spoken myne opinion, touching the foolishnes of man, I finde that follye or ignorance of better iudgement, to haue begotten in him

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him a kinde of malice or hate, as it were opposite or contrary to the loue of God, or at the least contrary to that loue which God commaundeth to bee in man, where hee saith: Iohn chap. 13. verse 34. *Loue one another as I haue loued you:* for in some wicked people, it is too apparant, which I may rather terme Deuills then men, those *Atheisticall* villains, that if they haue not their wills will not onely murmur against God, but with Iobs wife seeme to curse God; and with the Deuill blaspheme God: may not these iustly be called the reprobate, that but looking towards heauen, dare stirre vp a

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thought against the glory thereof: and being themselves but earth, dare moove against the Creator of heauen and earth.

Oh how hath the Deuill had power with man, so to poyson his soule with the venome of temptation, as by the power of the corruption, to bring him to etrrnall confusion? but as the Deuill through his malice at the greatnes of God, was cast downe from Heauen, so hath hee euer since and during his time will, by the same poison, in as much as he can, keepe man from Heauen: but leauing to speake of the vngratious, vngratefull and malicious nature
in

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in some man towards God, most
griuous to be spoken of: let me
come to y^e malice or hate of man
to mā, when there were but two
brethren in the world *Cain* and
Abel, one so maliced another,
that he sought his death, & not
for the hurt he did him, but for
that God was pleased in his bro-
ther, and not in him: Oh pesti-
ferous poison, to wound the
soule vnto eternall death! Gen.
chap. 4. ver. 8. what need I to al-
leage examples, either in the
booke of God, or wordes of
bookes in the worlde, touching
that vile & hellish nature or hu-
mor of malice in the corrupted
nature of man, when it is dayly
scene euē almost in al kingdōes,
Coun

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Countries , Cyties , and Townes , to be an occasion of ciuill discorde , yea and sometime of greate and long warres , to the vtter spoile of many a common wealth : doe not wee see euen sometime before our eyes , how many are hated euen for the good that is in them ? and for the good that they intend to them that hate them ? when a wise man reproboueth a foole of his folly , will not the foole hate him for being wiser then himselfe , or for telling him of his folly ? yea , will he not carry it in minde many a day , and worke him a mischeefe if hee can , for his good , and as the Iewes did with Christ , put him
to

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to death for teaching them the
waie of life, hate him for his
loue, and kill him for his com-
forte? Oh malicious nature in
the heart of man! if the lawe
giue land to the right heyre,
will not the wrong possessor
hate both the heyre for his
right, and the lawe for giuing
it him, though himselfe would
be glad if the case were his own
to haue it so? if two freindes bee
suiters for one fortune, if the
one carry it, is it not often scene,
that the other will hate him
for it? yea, of a friend become a
foe, for enioyning that he should
euer haue had if the other had
missed it? is it not often scene
that vpon a humor of ielouzie
a man

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a man wil hate his wife, and the wife her husband, the sonne the father, and the mother the daughter, brother and sister, neighbor and neighbor, and al one another sometimes for a tryfle, & that with such a fire of malice, as is almost vnquencha- ble. Oh how too full are the Chronicles of the worlde, of the horrible and miserable Tra- gedies, that haue proceeded out of that hellish spirite of malice, that hath spit her poy- son through the hearts of a great part of the whole worlde, to the destruction of a worlde of the inhabitants therein?

Let me a litle speake of this wicked spirite, and how it wrought

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wrought the fall of *Lucifer* from Heauen (through his malice) at the Maiestie of the Almightye : againe , being falne from Heauen , how it wrought in him the fall of *Adam* , enuying his blessed happines in Paradise , and therefore by temptation , sought in as much as hee could , his destruction : In *Cain* it wrought an vnnaturall hatred to the death of *Abell* : in *Esawe* it wrought an vnbrotherly hatred to the great feare of *Jacob* : in *Pharaoh* it wrought an vnkindly hatred to the poore *Israelites* , because they throue by their labors vnder him & increased in his kingdome : it wrought a hate in the children of *Jacob* to
their

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their brother Ioseph , because their father loued him. in breife, you shall finde in the whole Scripture the hate of the wicked vnto the godly, because God bleffeth them : and as in the diuine writ , euen in these our daies, do we not see the good hated of the euill? which being the spirite of so much wickednesse, as worketh so much mischeefe, what doth it differ from the Deuill? Truly I thinke I may well say , that as it is written, *God is charity, and hee that dwelleth in charity dwelleth in God, and God in him* : so contrarily the Deuill is malice and hee that dwelleth in malice dwelleth in the Deuill, & the Diuill in him:
But

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But where God entereth with his grace, the Deuill hath no powre with his malice, and though hee droue Adam out of Paradise, yet hee could not keepe him out of Heauen: and therefore of greater power is the mercy of God, then the malice of the Deuill: but seeing such is the vile nature of malice, as doth figure nothing more truly then the Deuill, let no man that can truly iudge of it, but hate it as the Deuill, which maketh a man, in whom it is hatefull vnto God, wicked vnto man, throwen downe out of Heauen, and cast into hell, from which God of his mercie blesse all his seruants for euermore:

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more : and thus much touching
the consideration of the hate or
malice in man.

*The fift Consideration of the
crueltie in man.*

NOW as it is euident by too
many proofes, that one e-
uill begetteth another, so in this
it appeareth that from the hate
or malice of man, procedeth the
crueltie or tyrannye executed
vpon man: for what beast in
the world was euer found so
tyrannous vnto another, as one
man hath ben to another? yea
such a power hath tyrannye in
the hearts of some men, as
hath

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hath bene the spoile and death
of many a thousand : what ty-
rannye did the Iewes shewe in
the crucifing of our blessed Sa-
uiour Iesus Christ, which did
proceed, not out of any desert
in him (who deserued all loue
and honour of all people) but
out of a malicious humour yfu-
sed into their soules by the
power of the wicked sinde?
examples of this vile and pesti-
lent humour , not onely the
books of God , as well in the
olde as the new Testament,
as in many lamentable histories
extant to the whole worlde , is
too full of the persecution of the
Prophets and the chosen peo-
ple of God , by the wicked
and

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and vnbeleeuing Princes, and people of the worlde ; some their eyes put out, other their tongues cut out, some broyled vpon hott Iron, other boyled in skalding lead: some torne in peeces with horses, some flcad quicke, some starued to death, other tortured with vn-speakable torments, in some for the displeasure conceiued of some one, how many thousands haue suffered either death, or vndoing, or both: when whole howses, whole Cities, yea and almost whole Kingdoines, by the bloudy execution of tyranny, haue ben brought almost to vtter confusion: a Lyon when hee hath licked his lippes after warme

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warme bloud, returnes to his den and takes his rest : the Dog if he fight with his match, if hee runne away from him , and cry , he seldome pursues him, and if he kill him, he leaues him, and as it were mourning goeth from him , that hee hath bene the death of him : & so of many other beasts, W olues, Tygres, and such like death, or flight satisfies their crueltie : But man more feirce then the Lyō, more bloudie then the W olfe, more tyrannous then the Tygre , and more dogged then the Dogge, will neuer be satisfied, till he see the death and seeke the ruine of the father , childe, wife , and seruant, kinred and generation,
and

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and neuer taketh rest through feare of reuenge, so that he is not onely tyranous vnto other, but through the vexatiō of his spirit, is become euen a torment vnto him-selſe, whyle feare and wrath keepe him in continual perplexities: Oh how vnaturall, how monstrous in this horrible disposition haue many bene in the world, some murdering their own children, yea in the time of their infancy, some their parents, some their brethren, some their Princes, some their Prophets, some their maiſters, some their seruants? what crueltie, yea more then in any beast, will many ſuch a one ſhew to another in pride, malice, or reuenge?

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uenge? the examples wherof the world is euery day too full of: what Butcher can more cruelly teare in peeces the limmes of a beast, then one mā in his malice will the very heart of another? what scourges, what terrors, what tortures and what vnhumaine kinde of mortall punishments, hath mā deuised for man no lesse intolerable then inexplicable? in some the cryes, the blood, the sorrowes, the miseries of the murthered, the imprisoned, the afflicted, and the distressed, through the oppression of pryde, and the tyrannye of wrath, may very well euen from Abell to Christ, and from him to the worlds end, suffi-

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sufficiently conclude the condemnation of man , for the greatest tyrant in the worlde.

And thus much touching the consideration of the cruelty or tyranny in man.

The sixt Consideration of the basenes of man.

HAuing now spoken of the smallnesse , the vilenesse, the foolishnesse, the hate, and the crueltie in man, let me a litle shew him the basenesse of his condition, in going from that nature of grace wherein he was created , vnto that horror of sinne by which hee is confounded. God in his gracious nature made

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made him like vnto himselfe in holinesse, purenesse, and righteousness, and through these graces, amiable in his sight, sociable for his Angells, and coheire with his blessed Sonne in the paradise of the soule: what greater title of honour, then to weare a Crowne? what Crowne so rich as of grace? what grace so high as in Heauen? and what glory so great as to bee gracious in the sight of God: all which was man? (through grace) assured of, and through the lacke, careless, wherof, hath not only lost all, but through sinne is become vgly in the sight of God, banished the courte of Heauen, and through

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through the drossy loue of the worlde become a slaue to the Deuill in hell. What basenesse can be more then man by sinne hath thus drawne vpon himselfe? who while hee should looke towards Heauen, is digging in the earth, while hee shoulde thinke vpon Heauen is puzzled in the world, and while he should be soaring towards Heauen, is sinking into hell: Oh base wretch, that seeing the shamefull nature of sinne, will yet so be'meire his soule with the filth thereof, that of the best and noblest creature, hee becometh the worst and most base of all other. Will the Spaniels

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Spaniels leaue their maister to carry the tinkers budget? will the horse leaue the warlike rider to drawe in a carte? and will man leaue the King of Heauen to serue a slaue in hell?

Oh basenes of all basenes! in Heauen is man a companion for the Saintes, the virgins, the martyrs and the Angells: In hell for the fiends, ougly spirits, and horrible Deuills.

And is not hee of a base spirit, that will leaue the heauenly for the hellish company? sic vpon the basenesse of man, that by sinne will bee brought vnto so base a nature: there

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there is no place so base as hell,
which is called the bottomlesse
pit, the receptacle of all filthi-
nesse, the caue of the accursed,
the denne of the desperate, the
habitation of the reprobate, the
horror of nature, the terror of
reason, the torment of sinne,
the misery of time, the night of
darknesse, and the endles tor-
ture, where Serpents, Dragons,
Night-rauens, and Shrich-
owles, make the best musique
in the eares of the damned;
where all obiects are so ougly,
all substances so filthy, all voy-
ces so frightfull, all torments so
continuell, all paines so pitiles,
all care so comfortles, and all
hurte so helpleffe, that if a man
through

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through sin were not worse then
a beast, hee would not shew
more basenesse then in the most
beastly nature of the most bea-
stly creature: what shall I say?
such is the basenesse of sinne in
the imbasing of our spirits, and
so base are our spirits in the
yeelding to the basenesse of
sinne, that I must conclude
with the Prophet David (thin-
king of the glory of God, and
the basenesse of man) *Oh what
is man that thou O God wilt
vouchsafe to looke upon him?* And
so much in breife touching the
consideration of the basenesse
of man.

H

The

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The seauenth Consideration touching the ignominie or disgrace of man.

IT is an olde prouerbe (and too often true) that hee who hath an euill name is halfe hanged: and surely that man that delighteth in sinne, by the name of a reprobate, is more then halfe damned before hee come in hell, to bee called a villaine is a name of great infamy, and doth not sinne make a man a villaine to God? to be called a Dogge is most hatefull to man, and

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and is not man called a hell-hound by the hate of his sinne? would not man bee loath to be tearmed a Serpent, and hath not sinne made man become of a Serpentlike nature?

Oh the filth of sinne, how hath it fouled, and defiled the nature of man? the vtter infamy of his name, the election of loue, the Image of God? the Lord of the best of creatures, to become the hated of grace, the substance of drosse, the worste of creatures, and the slaue of hell? what a shame is this to man (by sinne) to fall into so foule an infamy?

Is it not a name of great disgrace to be called a disobedient

Sonne

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Sonne or a faithlesse seruant? a rebellious subiect, or vnthankfull freinde? an vnkinde brother, and an vnnaturall child? and is not man by sinne become all this vnto God? to bee stubborne to so louing a Father, false to so good a maister, rebellious to so gracious a King, vnkinde to so kinde a brother, and vnthankfull to so bountifull a Lorde? it is a shame to liue to beare the iust blotts of such blames: one of these faults were enough, but altogether, are too too much.

The Dogg will follow his maister, the Horse will cary his maister, and will man runne from his maister? the Oxe knowes

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knowes his stall, and the Asse his cribbe, and shall not man know his place of rest after his labours? then more vile then the Dogg, more vnkinde then the Horse, more foolish then either Oxe or Asse.

Fie what an infamy is this vnto man? a seruant to entertaine his maister vnkindly, to vse him villanously, and to kill him shamefully, were not this a horrible infamy, and did not the Iewes so with Christ? to forget a kindnesse, to distrust a truth, and to abuse a blessing? is not he infamous that doth so, and what sinner but doth so? so that still I see infamy vpon infamy, one followeth another by the

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venome of sinne to the shame
of man: to leaue robes of silke
for rotten raggs, sweete wine
for puddle water, and a plea-
sant walke for a filthy hole:
what foole would doe this, and
doth not sinneful man doe this?
leaue the rich graces (the com-
ly vestures of the soule) for the
poore fading pleasures of the
flesh? the sweete water of life
for the puddle watter of death?
the filthy pleasures of this
world, and the comfortable
way to Heauen, for the misera-
ble way to hell?

Oh wretched, blinded,
sencelesse, & bewitched foole,
that doost suffer sinne so
much to be-foole thy vnder-
standing!

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standing !

Looke I say what a name thou iustly gettest, by yeelding thy seruice vnto sinne : a slaue, a foole, a beast, a serpent, a monster, and of the best, the worste creature in the worlde.

Loose the beautie wherein thou werte created, the honour wherwith thou werte intitled, the riches whereof thou werte possessed, the libertie that thou enioyedst, the loue wherein thou liuedst, and the life wherein thou reioycdest; to put on deformitie in nature, basenes in ciuilitie, beggery in wante of grace, bondage in flauery, hate

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hate wherin thou diest , and death wherin thou arte euer accursed; and all this through sin: who now could in the glasse of truth , beholde this vglye obiecte of sinne , and would gaine himselfe so foule an infamy , as to be called an obiect? through the loue thereof, hath not *Cain* from the beginning , bene iustly called a murtherer? *Laban* a co-zener , *Sampson* a foole , *Achitophel* a knaue , *Salomon* an Idolator , *Symon magus* a forcerer , *Dives* an Epicure , and *Iudas* a traitor , and the Deuill a liar? and wilt thou (Oh man) that readest and beleuest all this, bee infected, nay delighted in all these sinnes? to receiue the
name

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name of a murtherer, acozener,
a foole, a knaue, an Idolator, a
a forcerer, a traytor, and a lyar?
Oh most hellish titles to set out
the flagge of infamy! which to
auoyde, seeing thy vildenes, and
knowing thy weaknesse, praye
to thy God, the God of good-
nesse, to draw thee from the
delight of wickednesse, vnto
that delight of goodnesse, that
may recouer thy credit lost,
blot out the spots of thy shame
in thy sinne, and through the
dropps of the pretious Bloud of
his deere beloued Sonne Iesus
to wash thee cleane from thyn
iniquities, make thee capable
of his graces, thankfull for his
blessings, and ioyfull in recei

Diuine considerations.

ceiuing the gracious name of
his faithfull seruant : And so
much touching the consi-
deration of the infamy
or ignominy
of man.

FINIS.





Conclusio.



O conclude as a
Chirurgian, that
hath receiued a
wound, hath ma-
ny medicines &
salues, which well applyed
might giue him ease, and re-
store him to health (though he
haue knowledge how to make
vse of them) yet if he put not his
knowledge in practise, shall ei-
ther languish or perish through
want of helpe, So in this wound
of the soule made by sinne
whereas euery man must be
vnder

vnder God, his owne Chirurgian and helper, Though hee heare, reade, beleeue, and feele the goodnes of God many wayes, in his power, wisdom, loue, grace, and glorio s mercy towards him, yet if hee do not meditate vpon the same thankfully, consider and truely confesse his vnworthinesse of the least part thereof, hee may either languish or perishe in the consuming paine of sinne, or dispaire of grace or mercy: Looke then vpon the greatnes of God and the smallnesse of man; the goodnes of God, and the vilenesse of man; the wisdom of God, and the folly of man; the loue of God, and the hate

hate of man; the grace of God,
 and the disgrace of man ; the
 mercy of God , and the tyranny
 of man; and the glory of
 God, and the infamy of man:
 and fixing the eye of the heart
 vpon the one and the other,
 how canst thou but to the glory
 of God, and shame of thy selfe,
 with ablushing face, & trebling
 spirit , falling prostrate at the
 feete of his mercy , in admiration
 of the greatnesse, kindnes,
 and goodnes , that the Lord in
 his mercy hath extended vnto
 thee , but cry with the Prophet
 Dauid, *Oh Lord what is man that
 thou doest visit him?*

Which comfortable visitation,
 when thou findest in thy
 soule,

soule, acknowledge in the
 greatnesse of his goodnesse, the
 wisdom of his loue, and glory
 of his mercy, that of so small, so
 vile, so foolish, so hateful, so ty-
 rannous, so disgracefull, so in-
 famous a creature, by the in-
 fection of sinne, his glorious
 maiestie out of his mere mercy,
 will vouchsafe in the pretious
 Bloud of his deare and onely
 beloued Sonne Iesus Christ, to
 wash thee cleane from thy filthi-
 nesse, admit thee into his pre-
 sence, take thee into his seruice,
 loue thee as his Sonne, and
 make thee coheire in that Hea-
 uenly inheritance, which no
 power shall take from thee: but
 in ioyes euerlasting with his
 Saints

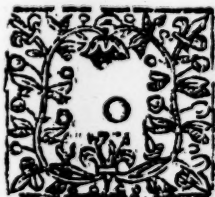
Saints & Angels, thou shalt continually sing the true and due *Halleluiak*, to his holy Maiestie.

Thus I say, apply these spirituall considerations, to thy spirituall comforts, that God may the better blesse thee, thy reading well considered may the better profit thee, and my labour may bee the better bestowed vpon thee: which with praier for thy good, leauing to thy best cōsideratiō wishing the acknowledging the goodnes of God in all things, aboue all things to giue him all glory, I end with the Prophet Dauid: *O al ye works of the Lord, blesseye the Lord, praise him & magnifie him for euer.*

Finis.

A praier

A Prayer.



Most gracious,
almighty, most
mercifull and
holye, glorious
& euer louing
GOD, who from the highest
Throne of thy heavenly mer-
cie, doost vouchsafe to beholde
the meanest creature on the
earth! & aboue all, with a com-
fortable eye of a fatherly kinde-
nesse, doost beholde man as the
chiefe matter of thy workman-
ship! and considering since his
first fall by temptatiō, his weak-
nes in resisting the like assault,
doost

A praier

dooſt by the light of thy grace,
make him ſee the difference be-
twixt good and euill, and by the
inſpiration of thy holye ſpirit,
dooſt leade him from the traine
of ſinne, the true way to eternall
happineſſe: glorious God, that
knoweſt whereof we are made,
that our daies are but as a ſha-
dow, and we are as nothing
without thee, who hath reuea-
led to the ſimple, and hid from
the wiſe the ſecret wiſdome of
thy wil, & to me thy moſt vn-
worthy ſeruant haſt ſo often
ſhewed thoſe fruits of thy loue,
that makes mee aſham'd to
think of my vnthankfulneſſe to
thy holy Maieſtie, my forget-
fulneſſe of thy grace, and vn-
worthineſſe

A praier.

worthinesse of thy mercy: Oh my Lord, when I consider these things, with all other the manifold blessings that from time to time I haue receiued from the onely bountie of thy blessed hand, what can I doe but in admiration of thy greatness and contemplation of thy goodnesse, give glorie to thy holy Maiesty, & with thy chosen seruant Dauid in the grieve and shame of my sinne, and only hope of thy mercie, in true contrition of heart, fall prostrate at thy feete, and flie only to thy mercie for my comfort: beseeching thee so to direct me in the waies of thy holy will, that seeing thy greatnes in thy goodnes,

A praier

nes, & thy wildom in thy loue,
thy grace in thy mercie, and thy
glorie in thy grace; and confel-
sing my weakenesse, vilenesse,
folly, malice, sloath, & basenes,
attend the worke of thy will, in
working mee to thy holyc will:
giue me power to cōsider, that
although I read neuer so much,
belecue all I reade, and remem-
ber all I beleue, yet without
one drop of the deawe of thy
grace. it will take no root in my
heart: but good Lord consider
the corruption of nature
through the infection of sinne,
in which I accuse, not excuse
my selfe vnto thee: make me to
know thy will, let me rather
crie before thee Hosanna, with
the

A praier

the little Babes, then with the
Pharifies make boast of
my righteousness, and as it
hath pleased thy holy Maiestie
to make mee consider of thy
mercies, so let these considerati-
ons (by taking root in my hart)
be so comfortable to my soule,
that loathing the world with al
the vanities therof, I may in the
teares of true penitence, shewe
the sorrow of my sin, and in the
ioy of thy mercie, I may
sing to thy glory.

Amen.

FINIS.

Errata.

*First Consideration, Page 4 line 3
for looke vp the heauens, reade
looke vp to the heauens.*

*The second Consideration page.
12. line 4. for God reade good.*

*The last page of the third consi-
deration, the tenth line, for de-
uine reade dimme.*

21 00 50



